

THE N<sup>o</sup> 16  
State-Reformer  
INQUIRED INTO,  
IN A  
SERMON

Before the  
HONOURABLE JUDGES  
at *Ailesbury Assises in Bucks,*  
March 3. 168<sup>3</sup><sub>4</sub>

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By *Francis Carswell*, D. D. Chaplain  
in Ordinary to his MAJESTY.

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~~at~~  
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1847

HONORABLE JUDGES



THE UNIVERSITY OF TORONTO

THE UNIVERSITY OF TORONTO

High-Sheriff of *Buckingham.*

**W**hat at first was preached at your single request, and designed solely for your service, being now published at the instance of many, and sent abroad to serve the multitude, makes its first return to you who gave it being, as the Rivers to the Sea, from whence they came. Doubtless, Sir, there are such a Generation abroad, as this little Tract detects and reprehends; these I expect will rail, as not being able to bear that light, which discovers their Deeds of Darkeness, or pardon him who dares publish their Secrets. (My Gen. 49.6. soul, come thou not in to them, mine honour be not united to their Assemblies) However, I have the less reason to dread the consequence of my searching these Serpents Nests, having such learned Judges, so loyal a Sheriff, and Gentlemen of the Grand Jury, standing by, to encourage and protect;

A 2 enough

## The Epistle Dedicatory.

1 Theff. 4. enough in Form of Law to acquit or condemn. My  
11. next security is the honesty of my Design ; not to ex-  
pose any, but to convince and reform, by perswading  
such, if possible, into a due observance of the Apostles  
Advice, viz. to study to be quiet, and mind their  
own business ; not the State or Government, it  
being none of their Province, until the King calls  
them to it. Indeed, the summ total of my aims be-  
ing the service of my God and my Generation, the  
quiet and prosperity of my Master, the security and  
support of his Government, the reclaiming of turbu-  
lent restless designers, the welfare and quiet of his  
peaceable Subjects ; I ought not to regard what they  
can say or do : for if these things succeed, I have what  
I preach and pray for ; and will be the rejoycing of,

S I R,

Your most affectionate and

faithful Friend and Servant,

*Francis Carswell.*



[ 1 ]

A

# SERMON

Preached before the

# JUDGES

March iii. 168 $\frac{3}{4}$

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2 Sam. xv. part of the ~~3~~, & ~~4~~. Verses.

*See thy matters are good, and right : but there is no man deputed of the King to hear thee.*

*Oh that I were made Judge in the land, that every man which hath any suit, or cause, might come unto me, and I would do him justice.*

**G**OD having promised Abraham to multiply his seed as the sand upon the shore, and that in it all Nations should be blessed; in after ages remembring this his Covenant, he was pleased to chuse the Tribes of Israel (as descended

B

from

from him) out of all the Nations under Heaven, to be to him a peculiar People, a Royal Priesthood, and a chosen Generation, to reign over them, to give them Laws, to judge and protect them as his own native Subjects; as themselves do acknowledge, *Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will save us.* But the glorious Residence of this great King being there, where his Throne is, even in *Jerusalem*, which is above, he was ever pleased to govern by his Deputies, in this City which is here below, and that according to those statutes which he writ with his own hand in two Tables, and delivered to *Moses*; or his pleasure, sent down by Angels, and signified to his Servants, the Prophets, in after ages, being rules to try their obedience, and regulate their practices, both in their sacred and civil concerns. His first Viceroy was *Saul*; the second was *David*, under whose Reign, and of whom it is, that these words are spoken, *viz.* That this King deputed no Judges to hear the People.

They were occasion'd thus :

The Constitution of the Jewish Government was such, that though in every City, which had less than one hundred and twenty Houses,

Houses, there was a Triumvirate ; and in every City, having more, there was a Council of twenty three Judges, to hear and determine smaller matters : yet in more doubtful, difficult, and weighty causes, it was their manner to repair to *Jerusalem*, where the Sanhedrin <sup>Council</sup> sat in the *Lischath hagazith*, the paved <sup>רשפה</sup> Chamber, so called from the curious pavement thereof with square stones, in which we read, Christ was brought forth to Judgment, in a place called the Pavement ; or being here, <sup>John 19.</sup> they might make their appeals, and complain <sup>13.</sup> to the King himself : And as our manner is at this day, to try smaller things in our County Towns ; but in causes of greater moment, to come up from the several parts of *England* to *Westminster-Hall*, where in Ages past, our King himself was wont to sit in Judgment. Thus, I say, the Jews repaired to *Jerusalem*, as we read, *Psal. 122. 2, 4, 5.* *Our feet shall stand within thy gates, O Jerusalem, whither the Tribes go up ; for there do sit thrones of Judgment, the throne of the house of David.* And hither, as the People daily resorted for Judgment from all parts of *Judea* ; just at the entrance of the Kings Palace, in the Gate, there meets and salutes them an eminent Courtier, who constantly attended

each mans entering, not by the Kings appointment, to bid welcome, or conduct to audience; but of his own prompt inclination, to ingratiate himself with the People, who having examined each man over, in a set number of familiar questions he had framed for the purpose, as what Country-man he was? (and) of what City or Tribe? he seems presently as a sweet natur'd man well acquainted, and as their familiar hearty Friend, to take upon him some care of their concerns, and sympathize with them in their troubles; and finding the business they came about, was for justice, he (kindly) bespeaks each man in the words of my Text: (My good Friend) *See thy matters be good, and right: but there is no man deputed of the King to hear thee. Oh that I were made Judge in the land, that every man which hath any suit, or cause, might come unto me, and I would do him justice.* These words nakedly and abstractedly considered in themselves, seem to aim at these three things.

1. Good, Religious, and prudent Caution to all Complainants, such as go to Law, to see their matters are good and right; not to be vexatiously troublesome to their Neighbours, or Courts of Judicature, about trifling minute.

minute things, for that is not good; much less by injurious and false complaints, for that is not right.

2. The checking such remiss and negligent Governments, as take no care for the due administration of justice, but leave men to be abused without remedy, to cry and complain without relief, as of necessity must be, where none are deputed of the King to hear *i. e.* where no Judges do, or are appointed, to sit.

3. At an expedient for an effectual supply of this miscarriage and defect in Government, that henceforth justice may have its free course, the injured may be heard and relieved; for which ends he wisheth, *Oh that I were made Judge in the land, that every man when he had any suit, or cause, might come unto me, and I would do him justice.* But he that takes these things to be their aim, is himself much besides the mark; and to consider them thus, in their naked appearance, will but deceive and mislead us from their true sense and design, and therefore ought to be more narrowly inspected, with relation had to their circumstances, the *person* speaking, the *time* when, the *manner* how, the *reason* and *ends*: and these things will make all so plain,

as he that runs may read, and understand too. Of all these promiscuously in my following Discourse.

The first thing that offers its self to our Consideration, is the Person himself.

*First*, Whose outside, as he appears (at a distance)

*Secondly*, Whose inside, as in reality he is, must be well viewed.

*First*, If we take a view of his front or outside, at first glance, and at convenient distance, he looks like a very excellent, publick-spirited, affable, kind, good natured man, full of condescension and compassion, far from pride, selfish or base designs; which appears,

1. From his daily attendance in the Gate, on purpose to know the health and good condition of every man, and there so freely to converse with the very meanest, as to enquire of what City or Tribe, or his business was] argues his great condescension (himself being so great a Prince) and his hearty affection for the People, by this voluntary kindness to them.

2. His excellent advice and caution to every one, to see that his matters be good and right] argues him to be both just and good,  
one

one that would not advise to, encourage, or approve of any thing that was not so, for a world.

3. His information, that there was no man deputed of the King to hear or judge] sheweth him a very compassionate man to any in distress or oppressed, as one sympathizing with, having a common care of, and much troubled for them, because there is no way open for Redress.

4. His hearty wish, *Oh that I were made Judge in the Land*] argueth his great zeal and affection for justice, and the service of his Country, were it but in his power or way to do it; he desires not to excuse himself from the burthen of publick Offices, to pursue his pleasure, or enjoy his quiet.

5. His excellent ends, for which he wisheth himself a Judge, not being base and selfish, for gain, honour, or dominion, or indeed any other, than purely justice, and the peoples good; *that every man which had any suit, or cause, might come unto me, and I would do him justice*] This argues him a great Country-man, his publick spirit, great integrity, and honest heart, that rather than the People shall be thus constantly abused by the King and his Judges, he would give himself the trouble to hear and determine  
suits



suits between man and man, if they will but make him Judge : in summ , It is for their sakes, not his own, that he desires it.

Having hitherto viewed the outside , we must confess , that 'tis *supernè formosa mulier* , beautiful and desireable ; but now method requires that we come,

*Secondly*, To take a view of the inside, to gaze no longer upon him in Masquerade, but to pluck off the vizard, and behold the real face, and then we shall soon and plainly see, how cunningly these words are packed together, and how full of subtil wicked designs ; which being done, I shall endeavour to extract something from them, for our good and instruction.

1. What is the obligation or inducement he hath to arise so early, to attend the Gate so diligently, and caress every stranger he never saw before so complementally ? Will a man be a slave for nothing ? or make it his business in a City to rise as soon as light every morning, on purpose to bid people, Good morrow ? The best face he puts upon it, is his advice, to see thy matters be good and right ; and what is this for, but to impose upon the ignorant and credulous ? to insinuate his honest hearty kindness,



ness for just causes and Complainers: with this tool he cunningly works himself into the affection and good opinion of the inconsiderate well-meaning Vulgar, who he believes will conclude ; Certainly this man is both just and good himself, that thus adviseth other men to see their matters are so too. I grant this advice looks well enough if but nimbly glanc'd at, and away : But now suppose a man amongst us, should be observed to make it his business in the streets, at the *Exchange*, or in *Westminster-Hall*, daily to exhort every man he met, to be good, honest, just, to fear God, to be religious, not to steal, rob, or injure any man ; should we not pronounce such a man, if not mad, to be a designing knave, or a silly impertinent fool ? or should we not rather abhor, than follow him ? for though this advice be good in it self, yet implicately it doth uncharitably set up himself above others, and tax all for ill and unjust, or would be so, did he not thus bestir himself to prevent it.

2. As for his information, That there is no man deputed of the King to hear or do justice ; though hereby he seems to commiserate the poor mans case, yet he offers him no help, as to imploy his interest at Court, to bring on his

C
Cause,

Cause, or him to Audience, only fills him with discontent and despair, and at the same time treacherously wounds his King by so smart and base a reflection on his Government, incensing the People against it, to see themselves thus abused without remedy. So 'tis plain, the design was rather by discontents to incrage, for compassing his own ends, than to do any real service, by informing them any thing for their good (though they would not see it.)

3. As to his wish (for a remedy) *Oh that I were made Judge in the Land!* Is this all he can, or will do, to wish he were what he is not, nor never like to be; for his own merits (being a Robber and a Murderer) can't recommend him, and the King hath no inclination to make him a Judge, for he lately banisht him his presence; how can he hope for what he wisheth, unless we rebel and set him up? 'Tis plain he begs help from us, but offers none; he will first be paid, and have all in possession, and we must live upon hopes. How ridiculous would this look in its parallel, viz. should a rich man bespeak every Beggar he met, thus, *Oh that I were made a man of a million a year, that every poor man in distress or want*  
might

might come unto me, and I might relieve, or make him a Gentleman, but never parts with one penny to any one, nor promises, until such time as all the Beggars in the Country had rebell'd to thrust him into a million of other mens Estates, in hopes this good mans design is only to enrich them with what they have got for him, and to be at last the only Beggar in the Country himself.

4. As to the universality and extent of his kindness, *That every man might come to me, and I would do him justice.* Thus he bespeaks every man he meets, both Plaintiff and Defendant; for knowing every man thinks himself in the right, he hopes they will conclude (as in truth they did) that he intends that no body shall be overthrown in a Cause when he comes to be Judge; but both sides, he that is in the right, and he that is in the wrong, shall carry the Cause; the Conqueror and the Conquered shall both gain by the contest, and triumph together; this is plain from that, notwithstanding his large offers to every one: He never durst undertake the relief or Patronage of so much as one just cause or person, for fear (no doubt) of disobliging his opposite, and so hereby making as many Enemies as Friends,

John 12.  
5, 6.

he got no ground ; if by making one he marred another, he needed multitudes, and therefore must fish with an universal bait, but designed to serve no body but himself for all his specious pretences ; as *Judas*, *Why was not this Oyntment sold for much, and given to the poor, not, saith the Text, that he cared for the poor, but he had the bagg, and was a thief, and knew, if upon this charitable pretence it had been sold, the money must have been put into his bagg, and then he could have stolon out more for himself than ever he designed for the Poor. Besides, the very wish it self, had there been nothing else in it, argues,*

1. His arrogance, pride, and folly, in having so great an opinion of his own worth, and thinking himself so deserving, or duly qualified, to make a Judge beyond any man else ; he might more modestly have wished, Oh that we had other or better Judges ! rather than commend no body to it but himself.

2. His envious and malicious reflection on all the Judges of the Land, as though not one of them could, or would do justice, or might it ever be expected from any other, make who they would Judge, unless he himself were the man, that the people might come unto him  
for

for it. Thus by these artifices he makes himself absolutely necessary for their good, and insinuates with the people: whereas Judges have usually too much business to spend time in impertinent questions, and more gravity than to waſt it in ſawning and complementing thoſe that come before them; neither having any baſe intreaguſing deſign to carry on, by inſinuating with, or perverting the people, rather bend themſelves to the merit of the Cauſe, ſo as with good conſcience, according to law and equity, to give diſpatch. Of this he makes his advantage, as though it were their churliſh moroſe tempers, and unjuſt inclinations, not to give things their due hearing; and therefore ſaith, there is none to hear, and offers himſelf as the remedy, foreſeeing the People would conclude thus, This great Man, who without the leaſt obligation, but purely out of juſt principles, good nature, and an overkind heart, thus readily condeſcends ſo familiarly to diſcourſe the very meaneſt, and queſtion us about our welfare, as deeply concerned for it, with what mildneſs and moderation would he hear cauſes, and with what equity would he determine, were he what he wiſheth (for our ſake) and would to God he were, and we were ſo happy;

happy as to have such a Judge in our days. Though enough hath been said, yet to omit nothing of moment in stating and clearing this case, intending to make some good use of the whole circumstance; if we consult the *Targum* and *Arabick*, we shall find these more plainly paint out the man, and his fallacious subtilties. The *Targum* is rendered thus, *Vi-*

*Verbo  
Chaldaic.*

*de ut sermones tui sint recti, ornati, & bene compositi*; See, take heed you tell your tale wisely, that your words are smooth, neat, rhetorical, and cunningly framed; for though there are none deputed to hear, so as to do justice, yet there are that will quickly hear so as to trap and catch at any thing to oppress and abuse

*Iſa. 29. 21.* you, *making a man*, as the Prophet complains, *an offender for a word*. So 'tis plain he is not so much concerned for the merit of their Cause, good or bad, as to instruct them in a knavish, neat, or cunning management. The *Arabick* version is translated thus, *Videtur mihi sermones tui boni & recti sunt*; It seems to me very plain, by the account given, that your matters are very good and right: Would to God (for thy sake) I were a judge in this very case (saith he to every one); and no doubt each man wished back again, Would to God he were, and our business

ness had been presently decreed to our minds ; but the misery is, though it be so plain, that he and every body else be in the right, yet there is no hopes that any one man can have right done him, unless he were Judge in the land. Therefore the next thing to be enquired into, is the ground or truth of this pretence ; for indeed, if the King and Government had been so degenerate and remiss, as to depute no Judges, or take no care for the due administration of justice, but leave every man to do what seems right in his own eyes, and to abuse each other at pleasure, the people had been in a sad case. Whether true or false, is easie to infer from the constitution of the Jewish Government, which, according to their most Authentick Writers, as *Philo Judæus*, and *Josephus*, and partly from the Scriptures themselves, may be affirmed to be as follows.

There were always amongst them two distinct Courts in being :

1. In matters spiritual or ceremonial.
2. In matters civil or criminal.

Of both these we read, 2 Chron. 19. 5, 8,

11. *There were appointed through all the fenced cities of Judah and at Jerusalem Judges of the chief fathers of Israel : And in causes spiritual for the Lord,*  
*Amariah*



*Amariah the High Priest was chief : And in causes criminal for the King, Zebadiah was chief.* Indeed in both Consistories there were two looked upon as chief.

*First,* In the Civil Court, there was one they called *Nasich*, Lord Chief Justice, and another called *Ab Beth Din*, the Father of the Senate

נָסִיךְ  
אב בית  
דין

*Secondly,* In the Ecclesiastical, there was the High Priest and his *Sagann*, or second High Priest.

These Civil Courts the Rabins divide into two sorts :

גדולה  
קטנה

1. The Sanhedrin Gedola, the Superior.
2. The Sanhedrin Ketanna, the Inferior.

The greater consisting of seventy, that was six out of each Tribe, except *Levi*, who named but four, did receive appeals, but from them was none : and this form of Government, with laws and rules to act by, was first delivered by God himself to *Moses*, and by him conveyed down to the Israelites, *Numb. 11.*

16. *God said unto Moses, chuse me seventy men of the Elders of Israel to judge and bear part of the burthen with thee ; for in the beginning Moses was wont to judge all himself, until Jethro his Father-in-Law observing the trouble and difficulty,*



culty, advised him to chuse able men out of all *Israel*, to judge the People at all seasons in smaller matters, and only bring the more difficult to him, *Exod.* 18. 11, 25, 26. Now this form of Government, and the Authority of this Court, was long before there was any King in *Israel*, and continued under them, and also in times of vacancy, until at last *Herod* pulled it down to secure himself, as *Josephus* *Joseph. lib. 14. cap. 17. de Antiqu. Jud.* testifieth. So then, it would have been so notoriously false to tell the people there were no Judges deputed, that every one knowing the contrary, could have given him the lye. Therefore the Hebrew Text it self may here give some light וְשֹׁמֵעַ אִי-יָדָא מֵאֵחָז הַמֶּלֶךְ which strictly rendered I take to be thus; There is none from the King that will hear thee: that is, Begin at the King the supreme Judge, and from him downward to the lowest, complain, but there is not one that will hear thee. Poor Souls! you are come hither with your complaints to seek redress; your case is sad, I pity it, and would help, but can't: we have a King so negligent and careless of his Subjects, that he neither minds them or justice; and there are Judges too, 'tis true, such as they are, such as the King hath made, like himself, no good is

to be expected from either, for neither he nor they will so much as hear a man, much less do him justice. For *hearing* being but the first step in order to justice, persuade any man that hath a controversie, there is a Judge that will not hear what he saith, he will presently conclude, no justice can be hoped for from him. Now that this suggestion, That there were no such Judges as will hear, is as false as the former, *viz.* That there were none at all deputed, will appear,

1. From those qualifications required in their Judges, and by which they were chosen.

2. From the King himself, then Reigning, who confirmed them.

1. From the qualifications by which their Judges were chosen, which we may read, *Deut.* 1. 17, 18. and *Exod.* 18. 21. That they should be *men of wisdom, men of understanding, integrity, courage, fearing God, hating covetousness, without respect of persons.*

The Jews had added many more, as

*First,* That they should be skilled in the seventy Languages, so as to need no Interpreter for any person brought before them.

*Secondly,* That they should not be Eunuchs, because such are naturally cruel.

*Thirdly,*

Thirdly, That they should be Fathers of Children, because such are like to be merciful.

And for the due observation of these rules, and continual supply of such men to make Judges, there were still brought up amongst them those they called *Talmidi chachamim*, scholars of the wise men, out of which they were chosen. חכמים תלמידים

2. It appears from the King himself, who deputed those Judges ; for if he appear to be such a one, as in all probability did elect by these rules, it puts it out of all controversie, that there were not only some deputed to hear, but that they were such as would hear, and decree Righteous Judgment. We may know then,

1. That this King was *David*, a man of Gods own providing ; *I have found David my Servant, with my holy oyl have I anointed him.* God miraculously set him up, and so preserved him all his days ; he gave him his hearts desire, prevented him with his blessings of goodness, laid Honour and Majesty upon him, made his own strength to become this Kings salvation, set a Crown of Gold upon his Head, asserted his Cause, protected his Person, scattered his Enemies before him, and made his Throne for Righteousness and Judgment, a Type of

1 Sam. 16.  
1, 12.

Psal. 21.  
2, 3, &c.

the Throne of the Son of God, as *Isa. 9. 7.* *He shall sit upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth for ever, &c.* He was so encompassed with Gods favour, that he racks his invention to find out ways to make all grateful acknowledgments; *O what shall I render unto the Lord for all his benefits towards me; for these as a Prophet, as well as a King, he made the praise of his God to become glorious, having sung many a rare Anthem in his Israel.* And his God was pleased again so to accept of his services and person, as to record it in his Book as a memorial of him for ever, that *he was a man after his own heart, one that regarded his word more than his appointed food, that made his law his delight, whose soul abhorred violence, oppression and injustice, that his ears were still listening to the cry of the distressed, the poor, the orphan and the widow, and would not suffer a slanderer, liar, hypocrite or wicked person to come within his house, or come near him.* In summ, he had all the signals of Gods special favour and approbation; and since he had, let him answer that can.

*Quest.* Is it probable, indeed is it almost possible, that such a King should either depute

no

dwell

no Judges, or such unjust ones, as he is charged? Upon what absurdities will treacherous, designing men run themselves, to compass their ends, in hopes the multitude either cannot or will not see it, or find them out!

These things premised, here follow two Wonders, scarcely to be believed.

The first Wonder is, That it was possible there could be a man found, under such a Kings Reign, so Brazen and impudent, as to stand in the King's Gate, and tell the people such notorious Lies; as, That the King had deputed no Judges, or, if any, they were unjust, such as would not hear; when every one must or might know to the contrary, would he give himself the trouble of enquiry!

The second Wonder is the greater; which is, That the People should know, that they had most excellent Laws, even such as God himself gave; most upright Judges, qualified as God had directed; the best of Kings, one of God's own electing and crowning: and yet could possibly be withdrawn from their Duty to God, and natural Obedience to their King, by such hypocritical methods, such false and ridiculous pretences!

*Quest.* But you'll ask, Did any heed, believe, or follow him?

*Ans.* Yes, Multitudes : For (2 Sam. 15. 6.) by this course he stole away the hearts of the men of *Israel* ; not a man now and then, here and there ; but almost all he met with.

2 Sam.  
15. 10.

The result is, The people are suddenly up in Arms, to make this man greater than he wished to be, that is, a King instead of a Judge : though it was notoriously known in *Israel*, that he had committed such execrable crimes, as deserved Death by their Law : for, first, without any cause, he wickedly set on fire his Neighbour (and intimate Friend) *Joab's* Corn-fields : secondly, in pretence of kindness, invited his Brother to a feast, and having first made him drunk, then barbarously murdered him at Dinner. Yet these glib pretences for Justice, and what a good Countryman he was, drown all ; and in despite they make him a Judge, and King too.

2 Sam.  
14. 30.

2 Sam.  
14. 28.

*Quest.* And what did he then ? (at what rate had every man Justice done him ?) The first memorable act we read of him, is, That he took ten of his Fathers Concubines, (a crime next to Incest, and horribly base in the sight of all men) and brings them to the top of his

2 Sam.  
16. 22.

his House, and there lies with them before all Israel, that they might see, know, and attest it; thus glorying in his shame!

The second is, How extremely well pleased he was, and hugged the man for it, that advised him to set upon his own Father by Night, and kill him; and then presently plots how to put it in Execution. The next News is, He and twenty thousand men, of his Setters up, are slain in Rebellion. 2 Sam. 17.  
2, 4.

This is the man now made a Judge, that every man might have Justice; and this is the Justice done every one that made him so. He had his wish, and they had their wages. He is made a Judge; and the Justice they had was, they are all (hanged) executed before tried, condemned, or so much as heard. 2 Sam.  
18. 7.

In the next place, what are we concerned in all this? and of what use may it be to us?

The Wise man tells us, There is no new thing under the Sun; but what hath been, is now: and therefore from what hath been, we may conclude what is, and shall be. Ecclef. 1.  
9. & 3. 15.

1. Then hence we may observe, The methods men were wont to take to disturb Governments; and compare them, and their consequences.

2. We



2. We may hence learn, How to arm our selves against such like subtil, insinuating Pretenders, or pretensions; so as not to be taken with, or deceived by them.

3. From the dangerous consequences of abusive reflections on Governments, Judges, and all in Authority, may take warning to watch against; so as early to suppress all such.

4. Good caution for all Judges and Ministers of Justice, that they give no just cause to any to make true complaints of the Government, through their neglect in the due Administration of Justice.

5. Encouragement to go on, to establish the Kings Throne in righteousness and in judgment, to the shame of all such traducing Pretenders, and the quiet of their own Consciences, in the faithful discharge of their trust and Duty to God and the King, notwithstanding the base reflections of factious men.

Of all these in their order.

1. Then hence we may observe the methods discontented men take to disturb Government, and promote Rebellion. This Politician in the Text speaks not one word of his being banished the Court, sent down to *Ge-shur*, and forbid the Kings Presence; 'tis only Reformation



reformation and justice that move him. Thus designing men still cunningly hide the disloyal treachery in their hearts, their ambitious designs, their disgusts and disgraces at Court; their discontents for missing places of trust, command, profit or honour, under the vizard or fair-faced pretences of Religion or Justice; they are only concerned as Patriots of their Country or Religion; either they can't bear that Atheism, Irreligion and Prophaneness, which they see abounds; or not that Oppression, injustice, and Arbitrary Power they fear is rushing in upon us. Thus silly Souls are taken, believing the men really to be, what they look like, not so much for themselves, as us, our Religion, and Country. Whosoever designs to bring a Government to confusion, must consider, it being more than one mans work, what the proper expedients are to captivate a multitude; and these are easie to hit on, if we consider, that the most part of men are the worst, of unsettled minds, greedy of new things, uneasie in their condition, coveting change; the poor in hopes of being made rich, the base, honourable; all in hopes of something new or better; which, unless a Nation be turned upside down, and all things hurried

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into confusion, they see no hopes of obtaining, and therefore desire it. Thus are the multitude prepared matter ready to receive such impression, as subtil designing men think it their interest to imprint, especially if their stamp hath but the lovely pictures of Justice, Reformation and Religion,<sup>s<sup>o</sup></sup> fairly and artificially graven on it; as this counterfeit can never be distinguished from the real, unless by a very critical and judicious eye, and that by some secret, yet sure Characterists, that truth is ever wont to carry about her; which, though not so obvious to all, yet are discernable enough to any that hath not a mind, or 'tis not his interest to be deceived. And as for Religion, it may seem strange at first, that this cunning States-man had nothing to say about it to incense the People, it being the main engine and grand master-piece of the craft now a-days; for that miscarriages here are of more fatal consequence to all, than those in the State, which reach but our body or welfare for a little time in this World; but corruptions and error in Religion, may ruine both Soul and Body for ever: besides, it is not so universal an incendiary as Religion, because in the State, men being of very different interests,

rests, they are proportionably concerned, some more, some less, but here High and Low, Rich and Poor, from the Throne to the Dunghil, all take themselves to be equally concerned, having a Soul of equal value at stake, and in danger to be lost, as they are told, unless timely prevented; therefore if it can be insinuated, that the established Worship is the way to final destruction, and their reformation the sure way to everlasting happiness, it is odds, but the People will rather rebel than walk in the one, or be barred from the other.

This Engine well play'd upon a Government, so far exceeds all pretensions of State-abuses for subverting it, as the later inventions of Cannon, Powder and Bullets, exceed the old way of Bow and Arrow, or Roman Rams for battering a Fort; our Age can tell what mighty things it hath done, indeed what wonders was it like to effect amongst us but t'other day, it justified that barbarous design of the Husbandmen in the Parable, which our Saviour condemned, *Mark 12. 7. This is the Heir, come, said the Husbandmen, let's kill him, and the inheritance shall be ours.* This upon a Religious pretence went down glib, look'd not only prudent and plausible, but Christian, and

highly commendable : Come, say they, let's kill or depose the next Heir to support and secure the Protestant Religion, and so Heaven and happiness shall be ours : but not one word of the Inheritance, until he be killed ; for that is to talk like silly Husbandmen, not States-men, who plainly know, when the Heir is killed, the Inheritance, Government, and all will be theirs of course. Thus it lookt well enough in this religious habit ; and with what zeal and conscience was it driven on to be effected ! Surely this great Politician in the Text either did not know the force of this Engine , or wanted skill, or proper matter to play it on : It may be neither Persons, nor Times, were disposed, or too well fortified ; if so, to what purpose is it to waste Cannon-shot to batter a Mountain ? Cunning men sail with Wind and Tide, and drive what will go : And in truth, the Case was thus in his days : For the Rules and Rites of their Religion and Worship were but lately delivered ; besides, that was an Age of Prophets, who could, and did demonstrate by famous Miracles, That their way of Worship was of God's own Institution, also the High-Priest having the Ephod with the *Urim* and *Thummin* on his Breast-plate,

plate, might but put it on and consult, and receive immediate Answers from God himself in doubtful Cases. So nothing here could be controverted, until after the Prophets Death; in a long tract of time, wicked men, by their false traditions, had corrupted this pure Fountain. So this being no Age for that, he omits it; it might now have marr'd all. But we, upon whom the ends of the World are come, at so great a distance from the Fountain, the Prophets and Apostles; as these foretold, we find, that *Seducers have grown worse and worse, bringing in damnable heresies, teaching Doctrines of Devils; proud; high-minded, speaking evil of dignities; abusing Religion for compassing their own ends, and under pretences of it, and long Prayers, (Zeal and Conscience) devour Widows houses, divide Kingdoms, set Nations in a flame, and whatsoever else is desperately wicked, if a Faction or interest may be promoted by it.* So that now, in such times as ours, it's found of singular use. But because the Politician I am speaking of, passeth it by, so shall I; having only considered his Reasons for omitting it: and shall therefore go on to speak farther of that prepared disposition and propensity of the multitude to rebel, or be easily prepossessioned.

sed and biaſſed againſt their Governours, upon the ſcore of pretenſions made of abuſes in their Civil concerns: Becauſe no Empire in the World can have Riches, Honours, Offices and Promotions enough to oblige all, indeed but very few in compariſon of thoſe that muſt miſs them; hence it often falls out, that for every one that is promoted, two or three Competitors, ſometime a multitude, are diſobliged, and filled with revengeful diſcontents, as thinking themſelves the more deſerving, believe injuſtice was done them; and therefore are ever after ready, on all occaſions, to blow the flame, if not to kindle it. Is it almoſt credible, that even by the exacteſt meaſures of Juſtice in a Kingdom, often more are diſobliged than engaged? yet ſometimes ſo it is. For you ſhall ſcarce hear a man diſcourſe of his concernment in a Tryal, who loſt it, but that he is very peremptory in it, that injuſtice was ſome way done him, either the Jury was pack'd, or his Council did not faithfully act their part, or ſome Witneſſes were forſworn, or ſome not called, or heard ſo fully; but to be ſure the Judge never fails to be in the main fault; if he were not bribed or biaſſed, then 'twas be-  
 cauſe he had not over-ruled all, and decreed  
 quite

quite contrary to all reason, equity, Law or evidence : And at the same time his Opposite scarce thinks himself obliged for that Justice done him; but knowing it was his Right, says, they did their Duty ; or it may be thinks the Cause was examined too far, and the Judge was too busie in asking Questions, or carryed himself with that indifferency, as though he had a mind to do injustice ; but 'twas so plain, that for shame it could not be.

These are the difficulties Judges and men in Authority labour under, the censures they are liable to, do what they can ; of these unreasonable humours and different tempers of men, the intrieging, factious Politician makes his advantage, whispering the people by cunning hints, subtil discourses, disloyal factions, flying Pamphlets, That the Government is degenerate, Judges are corrupted, or made for the purpose, such as will not hear, or do Justice ; Juries are packt, false Witnesses set up and encouraged, the best and most deserving are turned out of Places of Trust, men of loose Principles put in, good men oppressed, the ill countenanced, Property is invaded, all things become arbitrary, or tending towards it ; *O Tempora ! O Mores !* is the Cry. Indeed, how impudently



impudently of late, by this sort of men, hath the Justice of our Nation been affronted and abused, who have vastly outdone the man in my Text, charging the Government with promoting the Blemish of the Bar to sit on the Bench, Judges for consulting, if not conspiring together, and Sheriffs for Packing Juries to take away the Life of the Innocent; indeed, for barbarous cutting mens Throats in Prison, without Condemnation, *horrendum nefas*! though nothing in the World more plain, than that they did it themselves. And as for Religion, the Lord have mercy upon us, 'tis miserably corrupted, just rooting out to make way for an Idolatrous and false Worship, when as that all the ways in the World, consisting with Conscience, Honour, Justice, and the rules of true Religion it self, have been offered to secure it: but nothing will serve, unless the People can be perswaded, that the King and his Council spend their time in consulting together how to root out the true, and introduce a false way of Worship, as though they were desperately and maliciously bent to poison themselves, so as they might but damn all ~~the~~ <sup>their</sup> Subjects, on purpose to become eternally miserable all together. Did

not



not they, good, pious, publick-spirited men, as lovers of their Nation, bestir themselves to maintain Justice, support sinking Religion, and save the Peoples Souls; and yet to incense the more, tell them after they have done all, at last, They are like (quickly) to be just such Subjects as they are in *France*, that is, Slaves; and just such Christians as they are at *Rome*, that is Superstitious Idolaters. The Summ total is, poor Souls, poor Subjects, poor undone lost Kingdom, ruined Church!

*Quest.* Well, but what remedy? is there none?

*Answ.* Yes, one at hand, or all this labour were lost; down with the Government, off with this King, out with these Judges. And what then, *Oh that we were made Judges in the Land*, which we? how many are there of them? why, we six, *Oh that we six were made Judges*, or might depute all the Judges in the Land, that every one who had any suit, or cause, might come unto us, and we would do him justice. The man in the Text wished, *Oh that I!* he seemed to arrogate too much to himself, to aim at, or wish for all; therefore more plausibly, and with more seeming modesty these wish, *Oh that we six*, though in truth, not a man of the six but grasped at three times as much as he; if

we consider that the King of England's Dominions now, are twenty times as large as the King of Judea's were then. Yet notwithstanding all, so universal is this Bait, all having a kind of natural concernment for Religion and Justice, that without searching into the truth of the pretence, the simple turn in hither, and the Fool is taken in the Trap.

2. Since such are the methods and stratagems of unreasonable and discontented men, we may hence take warning so to arm against, as we may never be deceived by them. Let them frown, or let them flatter ; let them say, or let them do, as their Politicks prompt ; we may rationally conclude from what hath been, what is like to be ; from what this kind of men did when they ruled, and were Judges last, what they will do, did they rule again. Who was it that triumphed in binding *their Kings in Chains, and their Nobles in Fetters of Iron* ? That by their Swords made our Cities and Fields drunk with the blood of the slain ? That by Imprisonments, heavy Fines, Decimations and Sequestrations, racked in pieces those who, out of good Conscience, in obedience to the Law, did fear God, and honour the King ? Who was it, that under pretence of purifying our Religion,

Religion, polluted our Temples, converting some into Stables; and in despite of our Saviour, who whipped out the Money-Changers and Sellers, and overthrew their Tables, placed them all in again, and would make his Father's House a House of Mercandise? That under pretence of setting up Preaching, to preach down *Rome*, her Superstitions and Idolatries, (which we hope that God in whom we trust will ever save us from) had almost preached down Prayers, Sacraments, Unity, Love, Charity, Obedience, and other the more solid, essential and practical parts of Christianity; making the very Essentials of all Religion to consist in a multitude of Words, no matter how impertinent, if vehemently pronounced, with whines and tones, according to the Dialect? By these methods Divisions were fomented, Factions flourish'd, Sects multiplied, even Christ himself was divided; one crying, He is here, another there, and our *Sion* look like *Babel*, and *Jerusalem* was made a Heap. Psal. 71. 9. Who was it, that under pretence of Liberty of the Subject, set up the Servant to command his Master? That placed the Souldier and the Beggar in the room and Estates of the Rich and Honourable?

1 Kings  
12. 10.

That made the Orphan and Widow with tears to beg for that Bread which was really their own before ? That cried up freedom from Burdens, Exactions and Taxes ; but yet made, as *Rehoboam*, his little Finger heavier than the Loins of any that ruled before ? That upon pretence of doing Justice, and governing according to Law, when he was what he wished to be, only ridiculed our most excellent Laws, and scoffingly, as the Stories go, made undecent and filthy Rhymes of *Magna Charta* and Title of Right ? That upon pretence of removing Arbitrary Power, bore down all Laws, and did all things at his pleasure ? Was it not him, and those who, when made Judges in the Land, were to reform all ? Are we not fairly warned by the example of this great Reformer of Judges in the Text, what he did when the people set him up ? Are not all these, so lately amongst us, smart *memento's* ? Is it possible that Nations can be ruined over and over by the same methods, in so short a time ? and must it be our unhappy fate to be undone by them twice in one Age ? The silly Bird, saith *Solomon*, when he seeth the Snare, will not be taken. Was it not a wise one for the Sheep in the Fable to send packing their Dogs,

Dogs, to be henceforth protected by the Wolf, upon his bare pretence, what kindness he had for them? Can we so easily suspect the care and zeal of our true Lord and Shepherd for the good of his Flock, and so readily commit our selves to, or wish for the protection of such ravening Wolves as idle discontented men, and expect Justice from them when we have made them Judges? Certainly, such, if brayed in a Mortar, their folly will not depart from them.

3. From such Examples and such consequences, Judges, and all in Authority, may take warning diligently to watch against, and early to suppress all such. The more plausibly and cunningly ill principled men shall silyly reflect upon a King or his Government, the more danger. A little Breach, if not presently heeded and repaired, may soon let in a destructive Deluge. The least spark, if cherished, is enough to devour the greatest City. *Marsaniello* at *Naples*, being but a poor Fisherman, his seditious discourses and reflections on the Government about their Jabels were not regarded: the result was, In a few days time he bore down all like a mighty Torrent before him. After *John of Leyden*, and *Knipperdolling*,

dolling, werē permitted freely to preach at *Munster*; the Rebellion soon succeeded, with the ruine of that City. Is it possible to conceive the power of a few railing, animating words against a Government? That *Venner* by them should be able to prevail with thirty or forty men, to set upon the whole City of *London*, with hopes to subdue not only that, but the Kingdom after it! 'Tis common and natural for evil to take sooner, and thrive faster, than good; as in the choicest Gardens, plant of the best, water and watch night and day; yet Weeds will up, and so thrive, that without diligence, continually to be weeding out, they'll endanger over-running all the good Plants. By reason of the degeneracy of mens minds, 'tis almost the same in Nations and Kingdoms; sow good Seeds, yet the evil one will interscatter his Tares in the hearts of the Children of men: which out-thriving, quickly over-top the good Buds with the lofty Sprouts of pride, high-mindedness, *headiness, rebellion, speaking evil of Dignities, despising Government*, a Generation the Apostle warns us against, 2 Pet. 2. 10. and therefore ought to be the care of our Judges; having first rightly discerned between the good, and the bad; for which

Matth. 13.  
25, 38.

Jude 8.

which end they are sent forth to lop those luxuriant branches, and cherish those tender Plants of Quietness, Meekness and Obedience, which the Apostle calls a *Christians Ornament*, 1 Pet. 3. 4. Thus *rooting out evil-doers, they may become an encouragement to them that do well*, 1 Pet. Rom. 13. 4.

2. 14. That the *wickedness of the wicked may come to an end, and the just may be established*, Psal. 7. 9.

4. Hence may be extracted good caution for all Judges, and others the Kings Ministers of Justice, that they give no just Cause to any to make true Complaints of the Government, through their neglect in the due administration of Justice. If there are such a race of men, as will maliciously and impudently invent lies to slander the best of Kings and Governments, such as God himself miraculously set up and owned, and that without the least Cause: How will these triumph and glory in it, have they the least foundation of truth to build their slanders on? Know then, that every unjust Judge doth not only dishonour his Master that sent him, but does, as much as in him-lyeth, to dethrone him, and ruine his Government. Not, that if our Judges are unjust, or the King had deputed none to hear, or none that would do Justice, that then it were



Prov. 8.  
15.

were lawful to oppose or revile : But admitting this to be true, which is really false, yet it may be abominably wicked to publish, or tell the People this truth. God hath discovered his severe displeasure against such, hereby assuring us, that he allows not all truth, at all times, in all circumstances, to be spoken of those whom he sets up, and such are Kings, for *by him Kings reign*. Memorable to this purpose is that famous Case of *Miriam*, it is left upon Record, and we are required to mind it, *Deut 24. 9. Remember what the Lord thy God did unto Miriam*; we read, *Numb. 12. 8.* the thing God did to her was, he smote her with the Plague of Leprosie, a high mark of his displeasure, being one of the worst, most nasty and infectious Diseases, such as debars one the Society of Mankind. Now what did *Miriam* to the Lord to provoke him, all the fault we read of, was her speaking something of *Moses* that was very true; for she said, *Numb 12. 2. Hath the Lord spoken only by Moses, hath he not also spoken by us.* Indeed *Aaron* was a Prophet, and *Miriam* was a Prophetess, and God had spoken by them as well as by *Moses*; it was very true, as we read *Micah 6. 8. Thou didst send before thy people, Moses, Aaron and Miriam*; where now is the fault?

fault? why was she thus plagued? why are we called upon to remember it? no doubt for *Moses's* sake, who was the supreme Governour, and others after him: God will not suffer him whom he sets up, to be murmured against, or lessened amongst the People, nor any comparisons to be made. God spake to her as well as *Moses*, that is true; but that God ever spake to her in opposition to *Moses*, or that she might make her self his equal, that is false. She might have told *Moses* so, but not the People; for God made not the People Judges of *Moses's* Actions, but him of theirs: Besides, what can this be for, but that the People might as readily follow and obey her commands as *Moses's*, which God would not have? So here is truth spoken to an ill end, and therefore must not be said at all.

*Ob.* You'll say then, Must not Kings have truth spoken of, or to them, if there be an ill management of Government, and corrupt Judges about them; but smoothed up by falsehood and flattery?

*An.* God forbid that any thing but truth should be spoken to, or of the King; and would to God, that the flattering lips, and the lying tongue, were ever removed as far from his

ear, as the Rebels, treacherous head, heart and practices from his Person and Government; and that the faithful Counsel of such as always speak truth in sincerity, may ever be with him; but abhor to speak even truth it self for base ends, as much as the Devils practice in publishing that Text of truth, *Deut. 8. 3. He shall give his Angels charge concerning thee, to compass our Saviours breaking his neck from the top of the Pinnacle, or tempting God.* This telling truth, which men may call doing good, that evil may come, is as the doing evil, that

Rom 3. 8. good may come, whose damnation is just. It is not the appearing good or ill that makes or mairs an action, but its end and design. For Judas's *Hail Master* and *Kiss* cannot justify the treachery, nor *Joab's* kind salure, *Art thou in health, my Brother*, in the least excuse *Abner's* Murder; nor on the other hand, is it the *righteous' mans* *smiting reproof* that *will wound*, but be rather as an excellent oyl for the head. This was the perfidious practice of the Politician we are speaking of; he stands in the Gate to tell the people, in hopes his fair pretence would justify his foul design. Is it their part to reform the King? if it had been true, Why had he not gone, and told the King, himself being an eminent Cour-

Pfal. 141.  
4.

tier, and said thus : O King, live for ever, let thy Throne be established in righteousness, and in judgment ; Know, O King, that many of thy Subjects daily come up, and wait in thy Gates for Judgment ; but there are no Judges to hear, or the Judges abuse thy people by unjust Decrees : I pray thee hear the advice of thy faithful Servant, and let Justice be duely administred to thy Servants. But to stand in the Gate, and tell the people Tales of the King and his Judges ; what is this for, but to render the King odious, his Government uneasy, and inrage his Subjects ?

It is easie to make application here to our selves. If there are miscarriages in the Government, if their are corrupt unjust Judges, let the King himself know it, and let them stand or fall at their own Masters Judgment, not the peoples. Why are Votes published for the peoples information ? Are they supreme Correctors of all, that Appeals are thus made to them ? However, this is no reason for any Ministers of Justice to oppress the people, or give them any just cause of true complaints ; any more than our Saviours foretelling that offences must come, is a reason for any man to give offences to fulfil that Prophecy, because there is a

Wo be to that man by whom they come. So there is a Wo be to them that decree unjust Decrees, that oppress the Poor, the Orphan and the Widow, that turn Judgment into Gall and

Psal. 2. 10. Wormwood, *Amos* 5. 6. and 6. 12. *Be wise now therefore, O ye Kings, and be instructed, ye Judges of the Earth, and take heed what ye do; for ye judge not for man, but for the Lord, with whom there is no iniquity, nor respect of persons, nor taking of gifts, 2 Chron. 19. 6, 7.* And though the people may not dare to revile, or presume to call you to an account; yet the King of Kings, whose Deputies you are, will exact an account of your Stewardship, when he cometh to judge the World in righteousness, and the Nations with equity, and render unto every man according to his work; therefore in the interim, give no just cause to any, privately in Discourse, or publickly by Pamphlets, to say, *Jam tandem Astræa, Cœlestium ultima terram reliquit;* That Justice is fallen asleep, that Mercy and Truth have forsaken us; That the cry of the oppressed is not regarded; That there is none deputed that will hear. For as Judges, sent forth to judge the people, are set in more high and eminent stations, so the plainer marks to be seen and shot at; and what would be a small,

small, or no miscarriage in others will appear great in them, especially when amplified by such Malecontents as would rejoyce to bring all to confusion; who usually are so critical-sighted, as soon to espy a Mote in anothers eye, but gravely pass by the Beam in their own, or their parties: so that if the occasion be never so little, their censorious heads, their malicious disloyal hearts, their reviling tongues, and inventive quills, are as their Magnifying Glasses, by which they are ready to shew the people their Governours defects. For the honour then of your Sovereign, the quiet and security of his Government, you will do well, if possible, to give no offence; but observing the Apostles advice, *Ephes. 5. 13.* *περιπατεῖτε οὐν ἀκριβῶς*, steer exactly between Scylla and Charybdis, so as we may neither sink nor dash; *μὴ ὡς ἄσχοι, ἀλλ' ὡς σοφοί*, not as unskilful, foolish, but wise Pilots, to save our Vessel, because it is an evil, a tempestuous and a stormy time: Help, *Psal. 82. 6.* O ye Gods, or else we perish.

5. Hence matter of encouragement and satisfaction to Judges, and all other Officers and Ministers of Justice, in the faithful discharge of that great trust reposed in them; neither to suffer the wild Boar of the Forest, nor yet the

the subtle Foxes to spoyle our Vine, but to give timely and home checks to the insinuating pretences of such subtle, designing, discontented and restless Spirits, as would by Plots upon Plots intregue us all into ruine and confusion, making our Land to become a desolation, in hopes to raise Palaces for themselves out of the ruines; and in order to it, persist in their secret methods and safest ways they can think of, maliciously, wickedly, falsely and slanderously to traduce the King (a second *David*, as miraculously restored and preserved all his days) the Government and justice of the Nation. Such there have been heretofore; Repiners you have heard there were at *Moses*, for that let us remember what God did to *Miriam*: Slanderers there were of King *David* and his Judges, as in the Text; for that let us remember what God did to *Absolom*. Men of like practices have of late been amongst us; for that let us remember what God and the Justice of our Nation hath done to them. From

Heb. 4. 11. the whole let us all take warning, that none of us sin according to their example; but let every one be excited in his place and station, to set to his helping hand, to make up our Breaches, and heal our Divisions. So your  
zeal



zeal for truth and Justice, for your God, your King, your Country, your Laws being evident to all, others may learn to go and do likewise. So your innocence and integrity, yea, the munition of Rocks will be your defence here, and become your Crown and Glory hereafter; so Mercy and Truth shall meet, Righteousness shall bud forth and flourish: The Kings Throne shall be established in Judgment, this Land shall become as a Mountain of Holiness and Righteousness, and יהוה שמה *Jehovah Samah*, the Lord is there, may be written upon the Gates of our Courts of Justice. O let them prosper that pray and act for the Peace of *England*, saying, Peace be within thy Gates, and Prosperity within thy Walls; and without wishing for a new moulded Government, or other Judges, praise God for those we have, for our King, his Government, his Judges as at the first, and his Counsellors as at the beginning. To this let all them that fear God, love the King, their Country and the Government, say *Amen*.

*F I N I S.*